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WEEKLY REVIEW.

—The Rev. Dr. Wylie, the chronicler of the "History of Protestantism," uttered a powerful indictment against the encroachments of the Romish Church at the Protestant Commemoration Meetings in London at the beginning of this month. Under the head of "The Papal Rescript, a bid for the Government of the British Empire," the *Christian* of June 8th reproduces Dr. Wylie's weighty speech in full. It is a solid appeal founded on intimate knowledge of the questions at issue, and well worthy the attention of all lovers of liberty of conscience. These meetings, a series of three, held to commemorate the defeat of the Spanish Armada, and the Protestant accession to the throne of England, were well attended, and some of the most earnest and prominent Christian men were among the speakers. Mr. T. A. Denny, in presiding at one of the meetings, said "People ask: What is the good of raking up matters 300 years old? When Israel was delivered from Egypt at the Red Sea, God was continually putting the nation in remembrance of it. After all, three centuries is not a very long period in the history of a nation, and if God did great things for us then, surely we ought at fitting seasons to call it to remembrance, and thank Him for it." Weighty words were uttered by Lord Robert Montagu, who has had personal experience of the wiles of Rome; the Rev. Wm. Haslam; Lord Kinnaird; Sir Arthur Blackwood; Hon. P. Carteret Hill; Rev. H. Grattan Guinness, and a host of others. The Rev. Chas. Sterling of New Maldon "believed the Church of England to be the great agency at present in promoting Romanism in the country. The Archbishops and Bishops had it in their power to eject the Romish element and save the Establishment. His own course was quite clear; if many more months roll by without some decisive action being taken, the days of his connection with the Church as by law established must certainly be regarded as numbered. He valued the Church, but he valued Protestantism still more, and would endeavour outside her pale to do a little to defend the liberties of Englishmen."

This is practical Protestantism and worth a week of Exeter Hall speeches. A large exodus of influential evangelicals, clergy and lay, from the Established Church would give an impetus to vital religion such as was experienced in Scotland, when "for conscience sake," hundreds of ministers of the Established Church seceded and formed the now live and powerful "Free Church." A stand must be made at some time, why not now?

—A few words from the Rev. J. Hudson Taylor of the China Inland Mission are also worth pondering. He affirmed that the most serious part of the danger that now threatens our country from Romish inroads is the fact that the danger is not recognised. We are apt to forget in these days that God is the God of Providence and that He is still the Hearer and the Answerer of prayer. There is a popular idea that Rome has changed, but it is a profound mistake. Mr. Taylor cited some of his experiences as a missionary in China to show the difficulties arising there from the presence and action of Romish priests. These priests have claimed, in the name of France, to adjudicate in civil cases equally with the native magistrates, where the interests of Roman Catholics are concerned, and some terrible travesties of justice have taken place. We need to go out of England to know what Rome really is.

—On the drink traffic in India, the Editor of the *Bengalee* writes as follows to the Editor of the *Sentinel* (London):—"We sent a representation to Government in November last, in consequence of which Mr. Westmacott, the magistrate of the Howrah district was appointed to enquire into the matter. What we contend is, that by the opening of these out-stills in our villages, the liquor has been cheapened—a bottle may be had for 6d. and with it there has been a rapid spread of intemperance and demoralization of our peasantry. The out-stills have been opened for purposes of revenue, but if the present state of things continues, the people will be so steeped in poverty that even the expected revenue will not be forthcoming. We rely upon the co-operation of the British public to fight this battle of temperance and morality. The Government pays but little attention to Indian opinion, and it is the British public alone that can save our people from the dreadful fate to which they are being hurried by the policy of the Indian Government."

—British philanthopists, headed by sterling Christian men like Mr. Samuel Smith, M.P., are responding to the appeal of the Indian reformers. We have reason to believe that Indian opinion will find an echo in the House of Commons and in the Christian press of Great Britain much more speedily in the future than in the past.

—The *Civil and Military Gazette*, a Lahore newspaper of the *Pioneer* type, has fallen foul of the missionaries. Some little time ago a young Mahomedan in the Ludhiana district became convinced of the truth of Christianity and had professed conversion. His relatives assaulted both himself and his teacher. The Hindu village authorities interfered to protect the assailed. This was magnified by that worldly journal into a disorderly outbreak for which the missionaries were responsible, and the missionaries were well abused in its columns in consequence. This is not the first occasion that the *Gazette* has taken sides adverse to missionary work. A Christian officer in the district wrote letter after letter in defence of the missionaries but all were persistently ignored, thus showing the unmistakable animus of the *Gazette*. The *Punjab Mission News* gives the correspondence in full. Seeing that the friendship of the world is enmity with God we do not consider that the missionaries in this case are to be pitied. They will be none the worse for the opposition, or even the enmity of a newspaper which is hopelessly on the wrong side with regard to great moral questions, and is animated by similar sentiments to the paper of which Mr. Spurgeon so aptly remarked, that good men had long enjoyed the love of God and the hatred of the *Saturday Review*. God's work needs no patronage from papers that are not inspired by Him, and even if they deny fair play to His servants the loss in the end will be theirs and not ours. Those who are on the Lord's side will win if all the newspapers in the world band together against them.

—The Resident of Hyderabad having repeated recently the current idea that the Parsees are foreigners in India, the Editor of the *Rast Goftar* has taken the matter up, and certainly makes out a good case on the other side. He says:—

"Does the distinguishing mark of the foreigner consist in a distinct nationality or a distinct religious creed from that of the Hindoos? If so, the Mahomedans are no less foreigners than the Parsees in India. But that, we presume, does not constitute a fair test in the case. Again, should the Parsees be regarded as foreigners, because they originally came to this country from Persia? If so, the Parsees are more the natives of the country than the Mahomedans, for the Parsees landed in India some centuries before the Mahomedans. The Mahomedans are not more than ten centuries in India, whereas the Parsees count more than thirteen centuries as the period of their existence in the country. Their settlement in India dates much anterior to that of the Normans in England. Why, then, are they regarded as more foreigners and less natives than the Mahomedans? Is it that the Parsees, though they first landed in India many centuries ago, have no settled habitations like the Mahomedans in the country, that they reside only for a few years for commercial or other pursuits like Europeans and then return to Persia which they call their native country, their "home"? This, however, is not the case. The home of the Parsee population is Bombay and Guzerat, and not Persia, where they have only a diminishing remnant of their co-religionists numbering about five or six thousand souls. They go to China, England, America, Australia and other parts of the world in pursuit of commercial or other objects and return to India, and not Persia, as their "Home." Their every thing is in India. Persia has now only a historial interest for them. We then want to know in what sense the Parsees can be called foreigners in India any more than the Mahomedans. This interesting point deserves to be settled, and a discussion on it would be at once attractive and inviting."

ASHRAM ARCHIVE AND MUSEUM

—In a leading article of its last issue the *Subodha Patrika* laments the want of steady application and perseverance in the agitations started by its countrymen. Declaring that "whether it is a political, religious, or social question, it is the same story all round—we begin with an agitation, we write and talk for some little time and then we cool down and think no more of it." After instancing the Forest department grievances over which they cried themselves hoarse in 1884 and 1885, and questions of social reform, which had been taken up as eagerly and as easily forgotten, it goes on pathetically to enquire as to the fate of "the question which recently made the pupils of the Madras Christian College mad, what has become of the proposal to start a *National* College? Where are the patriots, who were ready to subscribe liberal sums for it? This is how we serve the country. In a moment of excitement and impulse, we frame resolutions couched in the finest vein of patriotic fervour but when the impulse and the excitement are gone, we sink into quiet as if each man was made for himself and God for all!"

—Under the heading of the "Hindu revival at Madras" the *Madras Standard* has a long account of a public meeting at which more than 400 were present to hear a lecture in Tamil on the necessity of training Hindu Preachers and Missionaries to combat the daily increasing aggressive action of Christian missionaries, Salvation armies, &c. The lecturer, Mr. Pandiyaji unfolded some large schemes relating to the proposed "Hindu Theological College," and "Hindu Tract Society." Time will prove whether the "stickability" will be forthcoming in this case the absence of which the *Subhoda Patrika* so sadly laments.

—In his quadriennial report to the General Conference, Bishop William Taylor asks,—"Why should not our great Church maintain to the end of the world her fundamental organic life and her original principles of self-support as distinct from her great benevolent institutions?

Our Bengal and South India Conferences are illustrative of this old gospel method. I said to my East Indian converts from the beginning that when we shall have utilized to their utmost possibilities all available self-supporting resources, and become well-established on that basis, then it may be considered proper to receive subsidies from the Missionary Society to help us extend the work more rapidly among the vast hordes of heathen beyond. But for about twelve years or more, they respectfully refused the offer of missionary subsidies. Meantime, God, on his primary plan, intrenched them in all the great centres of population in India, Burmah and Singapore, aggregating within their lines more than two hundred and fifty millions of perishing souls outside the bounds of the North India Conference. What damage came to the Church from that wide-spreading, self-supporting work, without which the two additional India Conferences would have had no existence to this day! So let the Church, by her old method, use her legions of heaven-anointed lay "sons and daughters, servants and maid-servants," and march for the immediate conquest of the world, and in her progress call to her aid her benevolent institutions when she can use them to best advantage. At best they are not good pioneers, but invaluable aids to progress.

The pioneering work God has intrusted to me is too small to furnish an illustration of the possibilities of God's wide plan. Yet in addition to the India Conferences named the time is not far distant when we shall ask the General Conference to grant a charter for the organization of a 'Chili' Conference and a 'Brazil' Conference in South America, and an 'Angola' Conference, a 'Lower Congo' Conference and an 'Upper Congo' Conference, in South Central Africa and a 'Cavalla River' Conference in West Africa."

—With regard to social and religious progress on the West Coast of Africa, Bishop Taylor reports that the increase in the membership of the Liberia Conference is 327, with a much greater proportionate increase of faith and holiness, together with a higher standard of public morals in the community at large. For example: The commercial houses of Monrovia six years ago, were, as I was credibly informed, all engaged in the importation and sale of intoxicating liquors, but this has been utterly abandoned by all of the half-dozen firms of Liberians, and carried on only by the Dutch and German houses. A leading merchant in Grand Bassa assured me that the rum and gin imported by Liberia during the past year did not amount to one-fourth of the annual importation six years ago. This change was brought about mainly through the agency of our sister, Amanda Smith.

During our first Conference in Monrovia I preached many times in Sister Mary Sharp's native chapel in Kroo Town. A few were converted to God and baptized at that time, and many others were avowed seekers. One of these, a giant in size and strength, often arose in meeting, and confessed his great wickedness and his desire to receive Christ and to be baptized. One day, when thus on his feet in a crowded house, I said to him: "Nimly, how many wives have you?" He promptly replied: "I had three. One of them has run away. I wish to God another one would run away! but I can't stand women palaver" (a controversy with women.) In 1887 I again had the privilege of preaching a few times in Kroo Town, and about a dozen professed to have received Jesus and salvation. Among these were Nimly and his only wife, one having died. Thus, under Mary Sharp's following, we organized a church of over twenty Kroo men and women, and incorporated them and their heroine missionary into our regular Liberian Methodist Episcopal Church in Monrovia. In negotiating with the kings and chiefs of seventeen different tribes in 1887 Nimly was my interpreter. Being a head man in his own tribe and a giant in stature and a man of marvellous eloquence in his own language, he triumphantly carried our cause through many a hotly contested war of words.

—Mrs. Leavitt, the round the world missionary of the W. C. T. U. of America, the *Ceylon Friend* says, has commenced work in Colombo. After lecturing in Colombo, its neighbourhood and Kandy, she intends to go to Jaffna, and on her return about the middle of July to leave for Mauritius, Madagascar, and South Africa.

THE PARLIAMENTARY DEBATE OF JUNE 5TH,

On Licensed Sin in India.

In what the London morning papers of the following day, describe as "an unusually full house," in the presence of crowded Treasury and Front Opposition Benches, Mr. Walter S. B. Maclaren rose to move "That, in the opinion of this House, any mere suspension of measures for the compulsory examination of women and for licensing and regulating prostitution in India is insufficient, and the legislation which enjoins, authorizes, or permits such measures ought to be repealed." After seven hours' debate this was unanimously carried. The triumphant passage of this resolution is practically the "*Habeas Corpus* Act" and the "Bill of Right" for the women of India. All existing and all future legislation will have to be brought to the touchstone of this Resolution, and will have to be framed and amended to accord with its principles.

At a quarter past four, Mr. Walter S. B. Maclaren rose to move the resolution in the foregoing paragraph, and in doing so said that he did not in the slightest degree apologise to the House for bringing such a distasteful subject before it. Apologies were due from the upholders and promoters of such a system, and not from the opponents of it. The present demand was for total and immediate repeal of every vestige of the Contagious Diseases Act, and of those portions of the Cantonment Acts which contained any trace of the regulations under that Act. Any compromise in the matter he entirely repudiated. (Hear, hear.) The whole system was founded upon the assumption that immorality must be licensed, and that prostitution was a normal condition of the human race. He ventured to say that this was a doctrine which the House would emphatically repudiate He then went on to give an account of the introduction of the system, the deep resentment of the natives to its establishment, the strong opposition of the whole religious community to it, evidenced by the memorial just received from India signed by the representatives of 40 missionary societies, and by 300 missionaries, and the utter sanitary failure of the Acts. The remedy for this failure was said to be that the Act should be enforced with more enthusiasm. Were the Government prepared to be thus enthusiastic in the matter? Did they dare to go on brothel-building and furnishing, and entering into competition with, and in fact monopolising, the infamous trade of procuration? Apart from all other grounds for his motion there was the high ground of morality and the inherent wickedness of the Acts. Whatever was morally wrong could not be politically or physically right. The House had more reason, instead of less, to protect the Hindu women than their English sisters, because they were helpless. Every one of them was as valuable as the daughter of any member of that House, and their security and welfare should be as carefully guarded by the House. There was a strong and burning feeling of indignation growing in the country on this question Was the Government prepared to face the agitation of this question from every platform? Was the Government prepared to face the whole religious sentiment of this country? And above all was the Government prepared to face the wrath of every woman in England on this question?

Mr. Maclaren then, after speaking for an hour, during which he secured the closest attention of the House, sat down amidst loud cheers, and a burst of uncontrollable applause from the Ladies' Gallery. This latter extremely natural, but unparliamentary proceeding drew a remonstrance of Order! Order! from the Speaker. The morning papers stated that this was the first time in the history of the House that the Speaker had had to check applause

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from that quarter. During the latter portion of Mr. Maclaren's speech, Mr. W. E. Gladstone listened most intently, leaning on the back of his seat with his face turned towards the speaker. Indeed the feeling of the House was so intense that the familiar expression "you could have heard a pin drop" was most applicable.

Sir R. N. Fowler, one of the most popular of London's Lord Mayors, then rose from the Conservative side of the House to second the resolution. He would never admit that they had no right to interfere with the Government of India in matters of this kind. They were continually interfering with the Government of India in all sorts of ways, surely there was a cause this time. Moreover, the missionaries of all the different societies were unanimous in asking the House to abolish the system. Because he believed these Acts to give encouragement to vice, and that whatever gave encouragement to vice ought at any risk to be swept away, and because he believed that these Acts were a difficulty in the way of those who were devoting their lives to spreading the Gospel in India, he gave a cordial and earnest support to the motion he had the honour to second. (Hear, hear.)

Mr. George Cavendish Bentinck then rose to lead off the opposition to the resolution, and to support the system. He evidently felt that he was fighting a losing battle, however; and even he was bound to confess that the Circular Memorandum of Major-General Chapman "shocked his moral sentiments!"

Sir John Gorst next made a very long speech, in which he endeavoured to excuse the dilatoriness of the India Office in dealing with this question. In support of the system, and in opposition to the tens of thousands of holy women in England who are banded together against it, Sir John Gorst had the childish weakness to adduce the opinion of the woman Webb, who was Government matron of the Chatham C. D. Hospital under the English system. He also trotted out once more the abnormal dissenting minister who years ago wrote to him in favour of it. "He hoped, therefore, that the House would excuse any want of enthusiasm on his part for the repeal of the Acts." He did not mean to say that grievous errors had not been committed in the administration of the Government of India, but what he did claim was that the men who administered the affairs of India were guided in their conduct by the purest and most patriotic motives; and any one in that House or in the country who attempted to traduce the honour or the morality of the Government of India was guilty of a gross slander against a body of men who were carrying on what he held to be one of the purest and one of the best Governments which the history of the world had ever seen."

It is plain that in Sir John Gorst we have one of those men who, on moral questions are blind and deaf, and who therefore require to be taken by the shoulders and gently pushed in the right direction. This is what has been done in the past few months, and we must do it again if necessary.

After Sir John Gorst had sat down without definitely opposing the resolution,—

Professor Stuart rose in support of it, and gave a very exhaustive speech on the question of the power of the India Office in this matter, adducing an exact parallel in the case of Lord Salisbury as Secretary of State for India in 1875 with the Cotton Duties. He then dealt with the statistics of Surgeon Major Barclay relating to the averages of disease at different stations, which the India Office had carefully reprinted in the copies of dispatches, &c., just laid before the House, and said that, incredible though it seemed, there was not one single average in the whole report but was taken wrongly. Any conclusion, therefore, which the Government founded upon it, and they had founded conclusions upon it, was worthless and misleading, and it was a disgrace to any man who dared to come forward to interpret statistics to the Indian Government and the British public that he should be guilty of mistakes for which a schoolboy would get a sound thrashing. (Professor Stuart clearly demonstrated to the House the childishly fraudulent character of these figures, being followed with marked attention by Sir John Gorst who appeared to carefully work out the simple arithmetical problems demonstrated, and then to become considerably confused) In conclusion, he protested that the flimsy pretext was cut from under the feet of the officials of the India Office that they had no right to interfere, and they stood face to face with the question whether they would that night get rid of or maintain a system which was founded on vice, built up of injustice and cruelty, and bolstered and buttressed by fraud. (Cheers.)

At this juncture the usual half-hour for dinner took place, and immediately after the India Office put up,

Sir Roper Lethbridge, himself an old Indian official, to attempt the impossible task of vindicating the characters of the persons responsible for the issue of the Circular Memorandum and other similar papers. Amongst other things, he said that Quartermaster General Chapman, whose signature is at its foot, was "one of the most active and prominent members of a most estimable and self-denying religious body, the Plymouth Brethren." He said that it was impossible that he could have put his name to such a filthy circular. It must have been done by some subordinate with an India-rubber stamp. He begged the House to leave the matter of Repeal in the hands of the high-minded and honourable men who had had the carrying out of the System.

Mr. John Edward Ellis said that the House was not prepared to repose that confidence in Indian officials that Sir John Gorst and Sir Roper Lethbridge had asked for. This story of the India rubber stamp, if true, only made matters a great deal worse. Was it possible that officials in high positions in India were handing over rubber stamps to their subordinates to affix their signatures to important public documents? He believed the majority of the House was in favour of the resolution of his hon. friend. By that resolution they would stand; they asked for nothing more, and would be content with nothing less. (Hear.)

Mr. Henry J. Wilson said that he should be the last man in the House to deprecate genuine piety, but they had all heard similar tales of "piety and prostitution" to the ones brought forward by some of the speakers to-night. He read extracts from various reports to show that the statement of the Under-Secretary for India that the system had been in operation only a few years was not consistent with the facts. The system enabled soldiers to give false information as to perfectly innocent women, who were, in consequence of such information, subjected to the law. He altogether denied the necessity of all the regulations, such as not allowing soldiers into cities, and thought that reasonable occupation and recreation would be far better than any such rules, which would make the life of a soldier in India intolerable. (Hear, hear.)

Mr. H. Wright, from the Conservative side of the House, read a very strong letter he had received from a Church of England clergyman, imploring him, in the name of God and on behalf of the millions of India, to use his influence for the repeal of these laws.

Mr. Serjeant Simon thought the hon. member who had brought forward this matter had done a great public service, for he had enabled the House of Commons to pronounce upon and condemn this system. 'Hear, hear). We were in the habit of justifying our presence in India on the ground that we were a civilizing Power there; but this law struck at the root of the first principles of morality, and legalized a vice which all Biblical religion condemned. (Hear, hear). He hoped that the Government would see their way to the repeal of this legislation, and thus to rescue the British name from the dishonour which now rested upon it in relation to this matter. (Hear).

Sir Richard Temple (late Governor of Bombay,) then rose to support the Acts, taking great care, however, to repudiate all sympathy with the documents which even Mr. Cavendish Bentinck had described as "shocking his moral sense." He spoke for about an hour to an amendment which he finally declined to move.

Sir Walter Foster (President of the British Medical Association,) on behalf of the whole profession utterly repudiated the odious use to which medical men were put under this system. The Acts had altogether failed in India from a hygienic point of view. Barclay's statistics were utterly unscientific, the averages of one year being compared with the averages of ten years. He said that the whole system was calculated to sap the manliness, self-respect, and courage of our soldiers in India. (Hear, hear.)

The Rt. Hon. James Stansfeld rose to suggest that the debate might now be brought to a close. He looked upon this as the crowning point of his life, and believed that they were within a few moments of passing the resolution *nemine contradicente*.

The Speaker then put the question, and there being loud cries of "Aye" from all parts of the House and only a few faint cries of "No," declared that the Ayes had it. A few members challenged a division, and the House was accordingly cleared. Upon the Speaker again putting the question one or two members again cried "No" amid shouts of "the Ayes have it," and "stand up" from different quarters of the House. The speaker directed the Division Clerks to be summoned to take down the names of the "Noes" and called upon the latter to stand up in their places, but no hon. member rose, and the Speaker, amid cheers, declared the resolution carried.

Epitome of News.

Saturday, June 23.

—The temperature at Calcutta this month has reached the highest point registered by the Meteorological Department for that town. The maximum previously registered was in 1879, when the thermometer reached 106°. The maximum now registered is 108°. It is expected that the period of intense heat will be terminated by a violent storm.

—The sentence of seven years' transportation, passed by the Deputy Commissioner of the Nerbudda division on the three men implicated in the recent attempt to wreck a passenger train at Bir station, on the G. I. P. Railway, has been confirmed by the Commissioner of the district. It is stated that the prisoners will appeal against the conviction before the Judicial Commissioner in the Nagpore Court.

—News has been received from Mormugao that the Austro-Hungarian Lloyd's s. s. *Medusa*, Captain Sbutega, met with an accident to her machinery off Mormugao, and was forced to anchor. The *Medusa* left Bombay on the 13th instant bound for Ceylon and China. The B. I. S. N. Company's steamer *Coconada* took her in tow to proceed to Bombay. It was found however that the monsoon was too strong, that after proceeding some distance, the attempt to reach Bombay was relinquished. The two vessels accordingly returned to Mormugao, and on the passage they collided. The *Medusa* was damaged and is now being repaired at Mormugao. The *Coconada*, arrived in Bombay yesterday morning.

—It is stated that there are about 10,000 Japanese Christians in Kioto, the fruits of the labours of the American missionaries there, and that they intend having a cross printed on their cards as a distinguishing mark.

—Further authentic information shows that Col. Battye and Major Urmston were killed in a hand to hand fight; having gone to the rescue of a havildar who was first wounded and got separated from the main body of their force.

—The total wheat crop of the world is about 2,000,000,000 bushels, and at least 1,500,000,000 bushels are consumed in the countries in which it is grown, leaving a balance of 500,000 000 to supply countries growing no wheat at all, or less than they consume.

—The Salvation Army in Ceylon propose to erect a memorial congress hall, to hold 1,000 persons, in memory of the late Colonel Weerasooriya, who died recently in Bombay. The estimated cost, including land, is Rs. 10,000.

Monday, June 25.

—The Governor-General in Council, after fully considering the views of the commercial public of Bombay and Calcutta regarding the proposal for the abolition of the Calcutta Mint, and the bearing of the proposal upon the maintenance of the coinage, both for treasury purposes and in connection with the currency reserve, has come to the conclusion that the saving arising from the proposal is not such as to warrant Government incurring risks from which it is at present secured by the presence of a second Mint in Calcutta. The proposal will, therefore, be dropped.

—Indications have been observed at Jelapla that the Tibetans are meditating another attack on Gnatong. Their force there has been reinforced, and five small guns are also reported to have arrived. In consequence of this state of affairs, the last half company of the Derbyshire Regiment which left Gnatong on Wednesday, was sent back when it had marched down to Jeglukso, which is about eleven miles from Gnatong. Major Kuttir and two guns also remain fast at Gnatong for the present.

—In these days, when the mass of writing of all kinds increases so greatly, the problem of that terrible malady writer's cramp, often denominated "professional neurosis," more than ever demands solution. Mr. Julius Wolff, who has achieved a great reputation in Germany, and indeed all over the Continent, by his treatment of certain muscular affections which had hitherto well nigh baffled medical science, delivered a lecture in London on Writer's Pianist's, and other Muscular Cramps, on Tuesday, May 29. In the course of a very interesting lecture Mr. Wolff fully detailed his curative system, which is essentially a local treatment, and consists, in the first instance, in the subjection of the affected muscles to massage, under which term were included a variety of manual manipulations that might be classed broadly under the heads of stroking, rubbing, pressing, kneading, and tapping. The treatment is said to have commended itself to some of the most eminent medical and surgical authorities of Europe including among others, Esmarck, Billroth, Bamberger, Wagner, and Charcot. Professor Bardeleben, who was now in attendance on his Majesty the Emperor of Germany, has pronounced it to be "a thoroughly rational system of treatment."

Tuesday, June 26.

—On the 16th instant, while the s. s. *Clan Macintosh*, now in Madras, was on its way out, a series of deaths, due to asphyxia caused by poisonous emanations from a portion of the hold of the steamer where stores were kept, occurred. The chief steward, Mr. Williams, accompanied by the butler and a boy entered the store-room to issue the week's rations to the native crew; another man was left on the second deck to receive the stores handed up. The three were asphyxiated at once. The man above them fell into the hold. Seeing him fall a fireman reported the matter to the second officer, Mr. Macpherson, who proceeded with a lighted lamp. He had hardly reached the bottom when the lamp was extinguished, and he felt. The first officer, Mr Shortland, then went down in slings, found the body of Mr. Macpherson and had it hauled up, following himself. He then went down again to recover the steward, but fell dead. The second officer third engineer, two quartermasters, and several seamen were with difficulty resuscitated.

—At the Fort Court yesterday, Superintendent Brewin charged Bagoobai, a woman, before Mr. Hamilton, with kidnapping a girl, named Janki, from the legal custody of her guardians. The woman met the girl at Lakh, a village in the Central Provinces, and becoming acquainted with her relatives lived with them for a short time. During the absence of the uncle of the girl, Bagoobai by fair promises induced the girl to leave the village and accompany her to Bombay. Arriving at Bombay, they lived in the native town. Shortly after their arrival Bagoobai disclosed her real intentions, and asked the girl to marry a certain man. The girl withstood all persuasions and refused to do so, threatening to tell the neighbours. On this the accused made Janki promise to keep silent on the matter, and to tell anyone if they asked, that she was accused's niece. Janki, however, told her whole story to a neighbour one day, and the latter informed the police, who arrested the woman. Before Mr. Hamilton the accused made no defence and called no witnesses. His Worship, in sentencing her to six months' hard labour, remarked that it was clear she had brought the girl to Bombay for immoral purposes, or at least to make money by her marriage with a convenient person.

—The Director-General of the Post Office has issued orders that from the 1st proximo parcels, bhangies, registered letters, money orders, &c., will be received at the General Post Office and at all the sub-post offices from 7 a.m. to 6 p.m.

—At Mhow on the 25th, Chief Justice Harj nath and Justice Dhurandhar delivered separate judgments in the appeal of Khema Naique, they found him guilty of harbouring Tantia Bheel, the notorious outlaw, and receiving gratification from him, and sentenced him to seven years' rigorous imprisonment.

—It is stated that Mr. Grattan Geary, Editor of the *Bombay Gazette* will, in all probability, succeed the late Sir Frank Souter in the Bombay Town Council.

—The largest nugget but one ever found has been secured from the Cascade Range, British Columbia, by two gold-seekers, one Spanish and the other Canadian. It weighs 24lbs., and after being tested in every way, including boring through, it has been found to be solid and pure.

Wednesday, June 27.

—The continued absence of rain in Upper India is causing some anxiety, owing to the certainty that, if the monsoon does not shortly set in, there will be famine. There appears to be a general belief among the natives that the rainfall in Upper India will be very scanty this year.

—The heat at Calcutta continues to be intense and rain is anxiously awaited A Chinaman, named Achin, was observed on Tuesday week at about 4 p. m., butting with his head as hard as he could at the base of the Ochterlony Monument, Calcutta, with a determination which compelled a policeman on duty on the *maidan* to arrest him as a madman. He had so far injured himself that there were severe wounds on the top of his head. On being taken to the thannah and asked what he was trying to do, the man replied that the heat was so intolerable, it had made his head ache very badly, and in order to rid himself of the aching, he had been butting his head against the hard stone, either to effect a cure of the pain, or to break his head and die. He was removed by the police to the hospital, where his injuries were attended to.

—After considerable anxiety and intense heat the monsoon has burst at Ahmedabad and the rainfall continued till morning. Two inches and 64 cents were registered. The holding off of the rains had a depressing effect on trade. Cholera has not altogether disappeared, and small-pox is prevalent.

—Committees have been formed in Rangoon with a view to raising funds for the purpose of perpetuating the memory of the late Rev. James A. Colbeck.

—The Government Treasury at Umballa narrowly escaped destruction by fire on Friday last. The fire was caused through a lighted match having been thrown on some empty bags. Happily, however, it was discovered before the flames had time to spread.

—A number of merchants and dealers living within a radius of a mile or two from the Byculla Station have addressed a memorial to the Government of Bombay against the proposed closure of the Byculla Station for goods traffic by the G. I. P. Railway.

—An American paper says: Two sisters, residing about one mile from Pocomoke, were walking over their farm, superintending the farm work, they sat down on a log near a fence to converse on some farm matters. After talking for some moments, they rose to resume their walk. Miss Mamie at that moment felt a heavy weight which seemed to drag her dress down behind. She requested her sister to look and ascertain what was the matter, and the latter on looking, discovered, to the horror of both ladies, that a large copperhead snake was coiled up on her bustle. The snake was immediately knocked off and despatched by the young ladies. The snake meausured five feet one inch in length, and was about as thick as a man's wrist. Moral—Don't wear bustles.

—On Tuesday a scene occurred at Homjee Street, Fort, which caused some excitement amongst the residents of that locality, in which street there are two schools, the Fort Proprietary School and the Fort High Schools, situated on each side of the road, and almost abreast of each other. It appears that some ill-feeling had sprung up between the students of the two institutions, and they sought to revenge themselves. The boys having collected together in their respective schools on the day in question a general "set to" took place between them, by throwing bricks, tiles, and stones at each other. Numerous panes of glass in both the schools were smashed, and damage done to the woodwork. The schoolmasters of each of the institutions endeavoured to suppress the disturbance, but finding all attempts at it unsuccessful, they were compelled to ask the assistance of the police. The police guarded the public road. The lads, it appears, after a battle of about half an hour ceased firing, and returned to their respective homes.

—Dr. Hayle reports that Mr. Bright is going on satisfactorily, and that the improvement is gradual and general. He expects that Mr. Bright will continue to slowly improve, and does not now anticipate any relapse. Another message of inquiry from the Queen has been received.

—The London *Morning Post* has authority for saying that the statement recently circulated to the effect that the Right Hon. Cecil Raikes was about to be appointed to the governorship of Bombay is entirely without foundation.

—The death is announced of Mrs. Morley, widow of Mr. Samuel Morley. The deceased lady was in her seventieth year. The funeral

took place on June 2nd, and was of a strictly private character, only the members of the family being present.

—The shares in the Suez Canal, which Lord Beaconsfield's Government purchased from the ex-Khedive Ismail for four millions sterling, are now actually valued at more than nine millions, and would, it is estimated, realise nearly ten millions sterling if sold in the open market.

—The Bishop of Gibraltar describes a visit he has paid to the British cemetery at the Crimea. He found it in excellent order. "In fact, the larger portion of it is more like a garden than a cemetery. It is arranged in borders filled with roses and other flowers, now in full bloom. A trellis or pergola of vines close within the walls will furnish, when completed, a shady and picturesque walk all round the enclosure. For the present improved state of the ground we have to thank Capt. Harford, Her Majesty's Vice-Consul, who was himself engaged in the siege thirty-three years ago, and for the last nineteen years has resided at Sebastopol. It is intended gradually to plant the whole ground; but great difficulties arise from the rocky nature of the soil and the want of continuous supply of water in the summer."

Thursday, June 28.

—The P. & O. Company's s. s. *Ganges*, with the English mails of the 15th inst., left Aden for Bombay at noon on Tuesday.

—Owing to the unsatisfactory state of his health, it is believed that Mr. Master, Senior Member of Council, Madras, will almost immediately take short leave, Mr. Stokes, Chief Secretary, becoming Provisional Memoer of Council, Mr. Price, Revenue Secretary, acting as Chief Secretary, and Mr. Grose, acting Second Member of the Board of Revenue, acting as Revenue Secretary.

—The following is the Upper Burmah Summary reports: The Northern Division is undisturbed: All is well at Mogaung. In Shwebo the dacoits murdered a Thoogyee. The mounted infantry surprised the camp of Boh Nga Yaing, and took ten dacoits prisoners. Mandalay town and district are quiet. There were several dacoities in Sagaing. In one case a Thoogyee pursued some dacoits, shot one, wounded another, and recovered all the stolen property. Seventeen dacoits, including one important leader, were captured during the week in Yeu. The military police engaged a party of dacoits, killed eight, and captured arms and property. In Lower Chindwin the villagers killed one dacoit leader. In Yamethen the villagers twice attacked the dacoits with success, killing in all five dacoits.

—A picturesque sight was witnessed by the people of Dinapur this week. A large tamarind tree caught fire in the hollow of its trunk. At night sparks of fire were seen shooting forth and playing amidst the branches which were still green and the sight was beautiful. The fire took three days to bring the tree down to ashes.

—The Madras Harbour Trustees, on the 6th inst., called the attention of the Government to the very great delay which has occurred in disposing of the question of a design for the new entrance to the harbour, entailing an enormous waste of money for a large establishment which cannot fully be utilised.

—There has been a discussion in the Bombay Town Council about the desirability or otherwise of handing over the Zoological collection in the Victoria Gardens to the Bombay Natural History Society. It was proposed that the Government present the Natural History Society with the Chowpatty Cliff extending from the footpath leading up the hill on the right, to the Siri road on the left, including the vacant land at the foot of the hill. The Natural History Society offer to take over the animals if the municipality pay to them the amount which is now expended on their food. As the Natural History Society proposed to make a charge to the public some members of the Town Council demurred, and the consideration of the question was postponed till the next meeting.

—Advices from Gnatong report that the number of Tibetan tents in the Jalepla Pass have greatly diminished. Colonel Graham's last reconnoitring party saw only 100 men. It is now supposed that the large numbers previously seen had been collected merely to build the big wall across the Pass, and the breastworks on the hillside commanding the wall and approaches. These having been finished, the Tibetans have withdrawn.

—*The Liberal and New Dispensation* says: We never thought that Mr T. M. Kirkwood, with whose vagaries we happened to be somewhat acquainted before, could be guilty of such gross outrage as it is now quite clear that he has committed. To test the veracity of a little girl who was the complainant before him in a theft case, Mr. Kirkwood directed a medical examination of her, of which the less said here the better. The poor girl has been outcasted in consequence, and her honour according to the notions of her neighbours has suffered beyond reparation. Will such things be permitted by our civilized Government? If the officials who preside over our law courts can take such liberty with the honour of our women, to whom shall we look up for protection? We hope the Government will take serious notice of Mr. Kirkwood's conduct.

—The last report of cholera in Cashmere is favourable. The epidemic is rapidly dying out in Srinagar.

Friday, June 29.

—On the motion of Mr. Dosabhoy Framjee, the Bombay Municipal Corporation yesterday sanctioned the expenditure of Rs 67,000 to provide for the purchase of land at Khetwady for a hospital for epidemic disease. The motion was opposed by Dr. Blaney who objected to the establishment of such a hospital in a crowded district like Khetwady.

—The total number of deaths registered during the week ending Tuesday, 26th June, 1888, was 471, being 7 more than the preceding week and 90 more than the week ending the 21st June, 1837; 71 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 15; Brahmins, 14; Lingaet, none; Bhattias, 4; Hindoos of other castes, 248; Hindoo outcasts, 42; Mussulmans, 90; Parsees, 41; Jews, 1; Native Christians, 9; Eurasians, 2; Europeans, 3; while the rate of mortality per 1,000 of the population was 25·89. There were 103 deaths from remittent fever, being 3 more than the last week and 21 more than the corresponding week of last year. There were 11 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 75, 28 and 15 last week, against 57, 14 and 8, respectively, in the corresponding week of last year. During the week 309 births were reported in the different districts.

—Exchange: The market opened firm, but in the absence of Mercantile Bills rates were not maintained. Some Bank Demand was placed at 1s. 4 5-32d. ready; Private Wire at 1s. 4 5-32d.; Bank Wire at 1s. 4 5-32d. September, and 1s. 4⅛d. July. It is reported that a lot of Bank Telegraphic changed hands in Calcutta at 1s. 4 5-32d. August, and it was wanted here, but was not procurable after Calcutta telegrams came in. Bills are very scarce, and we have heard no explanation of, nor justification for, the recent rise. The Bank of Bengal balance increased 27 lakhs this week.

TELEGRAPHIC NEWS.

Brussels, June 21st: Information has been received from the Congo Free State that an expedition is being organised at Leopoldville for the relief of Mr. Stanley, who, it is reported, is surrounded by natives and is unable to effect a retreat. Major Barttelot will command the expedition.

London, 22nd: News has arrived from the Congo stating that Arab deserters, who have reached the entrenched camp at Yambango, at the foot of the Aruwimi Rapids, report that Mr. Stanley's force is entangled in a mountain-forest of the region beyond Upper Aruwimi since the middle of April last. The expedition, they say, is reduced by one-third of its original strength through sickness and continuous onslaughts of the warlike tribes. They also assert that Mr. Stanley was severely wounded by an arrow during one of his engagements with the natives through whose territory he passed.—A meeting of the Conservative party was held here yesterday under the presidency of the Marquis of Salisbury. The chairman referred to the recent minor defeats suffered by the Government, and urged the necessity of united action by the Conservatives, otherwise, his lordship said, Government would possibly be placed in a position which would involve them in dissolving the present Parliament. Mr. W. H. Smith said that unless he possessed the confidence of the Conservatives he would resign the leadership of the House of Commons. The meeting terminated by a vote of confidence being passed in Lord Salisbury and Mr. Smith.

London, 22nd: Owing to Mr. Dillon's trial and conviction, Mr. Gladstone will move in the House of Commons a vote of censure against the whole working of the Coercion Act in Ireland.

Berlin, 22nd: Prince Bismarck, speaking in the Federal Council, emphasized the pacific character of the situation, and said that Germany will continue to maintain her domestic and foreign policy under the reigning Emperor William II.

23rd: The opening of the Reichstag on Monday next will be the grandest ceremony here since the constitution of the German Empire in 1871. The princes of all the Federal States of Germany have been invited to be present at the ceremonial. It is semi-officially announced that the Emperor William's Speech on the opening of the Reichstag will be of a most pacific character.

London, 23rd: In the House of Commons last night, Mr. Smith, in replying to Mr. Gladstone, intimated that the Government has fixed Monday next for the debate on the motion of censure against the working of the Crimes Act in Ireland.—The Liberals are insisting on the retention of the 9th Clause of the Local Government Bill, by which it is proposed to transfer the licensing of the public Houses with other administrative functions of justice to a new administrative authority, and, in cases where the question is one of the renewal of a licence existing before the passing of the proposed Act, compensation is to be paid in respect of the injury caused by the loss of the licence.—A meeting of the Unionist members of the House of Commons took place yesterday under the presidency of the Marquis of Hartington. Mr. Chamberlain was present. The meeting resolved to support the Salisbury Government in abandoning the 9th Clause of the Local Government Bill, provided the Government facilitate the discussion of Mr. Steven's Sunday Closing Bill.

Durban 24th: The Zululand police and the reinforcements despatched to punish Dinizula and other Usutu leaders for thefts of cattle have not yet been able to make a forward movement. News has been received here to-day that the followers of Dinizula and the

Usutus have again defeated Usibepu and afterwards attacked the British police post on the border.

Philadelphia, 25th: The Republican Convention at Chicago has nominated General Harrison (Senator, Indiana) as the candidate for the Presidentship of the United States.

Berlin, 25th; Morning: The Emperor William's speech at the opening of the Reichstag to-day will dwell entirely upon the pacific policy which his Majesty is anxious to pursue during his reign. He will promise his strict adherence to the treaties which have been concluded by Germany with Austria and Italy for the preservation of peace, at the same time, without prejudice, he will uphold the desirable friendly relations with the Czar and his Empire.

Berlin, 25th; Noon: The forecast of the Emperor William's speech has been confirmed. His Majesty said that he will carefully cultivate the friendship of the Czar as the friendly relations between Russia and Germany have been existing for a century past. The ceremony passed off most brilliantly.

London, 26th: In the House of Commons last evening, the Orders of the Day having been postponed, Mr. John Morley, and not Mr. Gladstone, moved a vote of censure on the working of the Criminal Law and Procedure Act in Ireland. In his speech Mr Morley inveighed against the brutality with which the Act was worked by the orders of the Government, and pointed out that the honourable member for East Mayo (Mr. John Dillon) was sent to prison merely with the object of killing a political opponent. Mr. Goschen, in criticising the speech of Mr. Morley, insisted that the Act was gradually proving to the people of Ireland the power of law over disorder, and he did not despair that its enforcement will result in putting an end to the agrarian troubles. The debate has been adjourned.

Philadelphia, 26th: The Republican Convention held at Chicago nominated Mr. Levi-Morton, of New York, for the Vice-Presidentship of the Republic.

London, 27th: Intelligence received from South Africa states that the troubles in Zululand are increasing. General Smyth has started for Zululand in order to ascertain whether the force there is sufficient to restore order, and, in the meanwhile, instructions have been sent to maintain a defensive attitude.—The House of Lords last evening read a first time a Bill to extend the jurisdiction of the High Courts in India.—In the House of Commons, the adjourned debate on the Vote of Censure was resumed last evening. Mr. Gladstone attacked the injustice which prevailed in Ireland and the incompetence of several of the magistrates who have been appointed to enforce the provisions of the Crimes' Act. He assailed the Government for the discreditable treatment to which the member for East Mayo has been subjected under the working of the Act. Mr. Balfour, in replying to the debate, maintained that the policy of the Government towards Ireland has succeeded beyond hope, but, in the meantime, he said, much remains undone. The Government, he declared, aims at securing prosperity to Ireland on the basis of the maintenance of law in that country. The division was then taken, and the motion was rejected by 362 against 273 votes.

28th: The House of Commons last night rejected by 142 votes the Bill relating to the Channel Tunnel Scheme. Mr. Gladstone and the Liberals supported the Bill.

Death can elevate the peasant of earth to the peerage of Heaven.

Conscience is the whispering gallery of the Almighty in the temple of the soul.

TRUST IN GOD, AND DO RIGHT.

By Sam. P. Jones.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Psa. xxxvii, 3-5.

These three verses which I have read cover about all the ground that you and I have ever been over or ever need go over until we have stepped inside the pearly gates. In each of them there is a precious promise, and in each one of these promises are conditions. I sometimes think we look too much to the promise, and too little at the conditions. I believe there is only one unconditional promise in the Book, that pertains to life and salvation, and that is the promise, you remember, God made to Adam when he was wretched and unable to comply with the conditions. God said to him in that lost and ruined estate: 'The seed of the woman shall bruise the serpent's head." And this put Adam right where he could comply with the conditions, and since that all promises in the Book are conditional promises.

You might ask me: "What do you mean by conditions?" These railroads running by, yonder, haul passengers, for instance, on certain conditions. I know of but two—one is, get your ticket; the other is, get aboard. And just as soon as you comply with these conditions, then all the speed in that engine and all the comfort of that coach is yours to your destination. And when a man complies with the conditions of God's promises, then all the power there is in God and all the comfort there is in the Divine Spirit is his. And the world must learn this fact. It is not so much a question of who I am, but to what am I intrusted. There's a good deal in that. I start to cross the Atlantic in a paper box, and as soon as my box gets wet it comes to pieces, and down it goes, and I go down with it. If I start in one of those grand ocean steamers then all the strength in her hull, and all the power in her boilers, and all the skill of her officers is mine, and, thank God, I'll never go down until she does. If I commit myself to the power of the flesh, I am no stronger than the thing I commit myself to; but if I commit myself to God, I'll never go down until God does, and He never goes down.

These promises, as I said, are conditional promises, and we would be astonished to know how many of these promises there are in the Book. Some man once compiled all the promises there are in the Book, and made a book of them, and it was very large; and seeing the advertisement an old Christian man wrote to the publishers for a copy of "The Promises of God," but they answered him that the edition was all sold, and the book was out of print. He buried his face in his hands and cried, "'The Promises of God' out of print! How sad;" and he walked into his room and opened his Bible, and the first page was covered with precious promises, and he said, "Thank God, this is not out of print." This book is full of them, and I sometimes think the reason we don't realize more out of these promises is because we look too little to their conditions.

There is not a condition in life but what these promises go down to them and up to them and around them. There are thirty-two thousand precious promises in this book. There is a promise of the Father to us all. That's the precious part of it, and one wonders that such a Father could be so good to such children as we are, and my present joy and my eternal hope are based on the fact that I can look up in His face, and say, "Father, my Lord and my God and Jesus." I feel that God is my Father, just as I feel that you are my brother. A man who realizes that God is his Father can realize in the deepest sense what it is to love his neighbour. There is a great deal in that too. We are not close enough together in this world. We are divided. I don't mean by rivers—I don't mean by geographical stretches, but I mean that we are divided in that every fellow has rigged him up a little concern of his own and gets himself off from every body else. There's too much of that.

These promises are rich to us in proportion as we can realize that God is our Father, and that we are the children of God, and therefore brothers and sisters in Christ.

These promises come to us all alike and they come to us as the children of a great Father, and they come to us in all conditions of life, and there is a promise for you and one for me;—a promise for me in the morning, at noon, and at night; a promise for me when I am living and a promise for me dying; a promise for me on earth and in heaven. There is not an inch of the way from the hour you give yourself to God until the end, that you do not put your foot down on a precious promise that will rest your body, and on which you can pillow your head at night.

I appreciate the old woman that took the preacher home to dinner one day. She was preparing the dinner and the preacher picked up the Bible off the table, and was reading it at random, when he noticed the letters "T. P." marked often on the margin, and when she came in he said, "What does this 'T. P.' stand for that you have here?" She said, Where do you see it, now?" He said, "Why, here, opposite this verse, 'Bread shall be given him.'" "Why," said she, "those letters 'T. P.,' written on the margin of my Bible there, stand for 'Tried and Proven;' I have tried them, and proven them to be true." And so, brethren, we should do likewise. We should have our "T. P.'s" and be able to say, "I have tried the promises of God, and proven them to be true."

* * * * * *

I 'll tell you what's true. Since I gave my heart to God I have had three square meals a day—you can tell it by my looks—and plenty of good clothes, and have any of you more than that? If you have, what's done with it? Get it out here. You won't have it long. While you do have it it's a heap of trouble. I mixed with some of the old rich fellows in one town, and I told 'em I wouldn't swap places forty-eight hours with any of 'em.

I don't want to run a three or four-hundred-thousand dollar concern for my board and lodging and clothes. I've got too much sense for that. John Jacob Astor was walking on Broadway one day, and two

fellows were walking behind him, and one says: "Jim, would you attend to all old Astor's business for your meals and clothes?" Jim said: "No; I'm no fool." "Well," says the other, "that's all old Astor gets." He owned twenty thousand houses in New York, and he couldn't live in more than one of them to save his life, and I live in that many myself, and I get along as well as he did. I 'm not bothered with the thing. Money is like walking-sticks; one will help you along, but fifty on your back will break you down. Money is like salt water; the more you get the more you want. When you are full you want it worse than ever.

If a fellow has ten thousand dollars he wants twenty; if he has twenty he hankers for forty, and so on, and when he has a hundred thousand dollars he is a great, big, downright lump of selfishness from head to foot. If I were to follow the earth's plan—I have a wife and little children—I would go to work and buy two or three thousand bolts of linen, bleaching and domestic; buy five thousand cases of shoes, two or three thousand suits of clothes for my boys, and build a big warehouse and fill it with flour, and lard, and hams, and I am laid up then for hard times. I want to have plenty, you know. I would rather have my little home than have the job of keeping rats and thieves off the building, and I'll have an easier job I can get to sleep when night comes. There's a heap in that. I met an old fellow in the city some time ago when the banks were shaky. He said: "I'm troubled; the money interests of this country are in an awful condition; and our banks have locked up what we have." I said: "Why, I did not know that" He said: "Why, the papers are full of it." "I never read any thing about banks," I answered; "I'm not interested in that part of the paper."

Brethren, I'll tell you one thing; you may let every bank in the country break, and they won't get me for a nickel—I hav'nt any thing to lose. I never want to be afraid some one would steal what I had before I wake in the morning. They wouldn't steal it if they knew I hadn't more than I wanted. Trust God and do right, and you won't starve. When I joined the North Georgia Conference I was bankrupted—I've never got over it, in fact—but it didn't bother me.

I was put on a circuit that paid the preacher the year before $65. I had a wife and one child, a horse and $8—that was my assets. I took charge of the circuit, and the thought never struck me that I could not live. I was glad I had a place to work for Christ. I had to give my note for $120 to get a house,—that was twice as much as the preacher got the year before An old brother in the Church said to me: "You'll starve; you can not live on this circuit." I said. I'm going to stay here. Well, I did my best. I think I preached about five hundred times a year on circuits when I first started, and along about April of the first year my wife said to me: "Every thing is out, money and provisions and all."

Brethren, did you ever notice how every thing gives out at once, coffee, flour and so on? I said, "Wife, it'll all come right. The Bible says so, and I'll starve to death if it isn't true. I have done my duty the best I could." It was not more than an hour after this that a neighboring brother drove up with a wagon load of stuff, and I had more in my house then than I ever had since "Trust in God and do your duty." I said to my wife then, "We'll stay right here and not say a word, and if you and I and the child do starve we'll let 'em think we died of typhoid fever. Whenever you put your trust in God and do your duty you'll come out ahead every time." I'm sorry if any brother is uneasy about his salary. Do your duty. No work is hard if Christ is with us, and will bless us in our work.

OUT AND ABOUT IN BOMBAY.

If one were writing under this title for an English paper, there would be many things of interest to notice which are already so familiar to the readers of the *Guardian* that they need no description in its pages. There is much that is attractive and fascinating about Bombay. Take for instance the panorama of the city from the top of the hill on which the Towers of Silence stand. On a fine evening the view is a fair one, not often surpassed. The crescent-shaped bay fringed with its concourse of gaily dressed people taking their evening walk or drive. The bright-coloured houses peeping up in every direction amid the waving plumes of the sombre cocoanut trees. Around and at your feet are the crimson tinted cliffs dressed in living green so tender and fresh from the recent rains. In the distance the odd shaped spurs of cliff at Mazagon and neighbourhood, beyond these the harbour and shipping with a background of hilly islands. Colaba with its tapering point and all the grand buildings at the Fort as plainly visible through the smokeless air as if they were close by. The streets and shops too are a never failing source of interest. The infinite variety of human beings in their gay costumes or want of costume. Here a group of Arabs, there a carriage full of wealthy Hindus, or a family gathering of Mahomedans, and every where the ubiquitous Parsee. The public way in which the poor Natives live, the manufactures carried on in the open shops, the rows of coolies, whole families, homeless ones, sleeping in the open air at night and contentedly living under the shelter of a friendly shop front this rainy weather, all give one abundant reason for saying that Bombay is an interesting city.

"Have you ever seen an opium den?" was a question asked by a friend the other day, accompanied by a kind offer to introduce me to one, not the only one, in the city.

In a busy street leading out of a wide thoroughfare we entered a doorway where semi-darkness reigned within. It was a high step up from the street but the familiar chain and projecting stone let into the wall assisted the ascent. Inside were rows and rows of benches or more correctly speaking low tables, on which sat or reclined the victims of this wretched habit. There appeared to be about eighty present, it was yet early. Later in the evening the numbers would be much larger. Most of the men were just preparing the drug, a few were already reclining in a dreamy condition under its power. There were old men there and young, some quite emaciated by their slavery to this vice. One hoary head and venerable long beard was found in this way of unrighteousness. They were ready enough to afford information and seemed quite interested in the advent of the Padri Sahib and his companions. They were using opium in its liquid form. Tiny saucers holding about a teaspoonfull stood close to the lamp. A wire about the size of a knitting needle was dipped into the liquid, and then held in the flame of the lamp till the opium thickened to the consistency of treacle. It was then placed in the thicker end of the pipe which was held over the lamp and inhaled, the smoker lying down with his head within a foot of the lamp. My companion gave them some straight talk in their own tongue. He asked them why they indulged in this vice. One answered that it was much better than whiskey drinking. He argued that if you spent six annas on whiskey you would probably get fighting, but six annas worth of opium only sent you to sleep. Some words of warning were civilly listened to and "achcha" was the only reply when told that God did not make men either for drinking whiskey or smoking opium. They seemed quite unmoved when warned that they were on the way to hell. One enquired where the Padri Sahib lived and promised to come and see him How securely Satan holds his victims! Surely those emaciated semi-skeletons in the far corner should be a continual object lesson to the others that "The way of transgressors is hard."

As we left this haunt of the devil where sin literally "lulls all to sleep" we could not help recalling the fair fields of innocent looking white poppies that we saw in Bengal last cold season, and thought how our Government had been for years enriching itself at the expense of the bodies and souls of the Chinese, and now how the nemesis was overtaking it by the Chinese establishing these opium dens in the cities of this land to draw to destruction our own fellow subjects.

EUSTACE REYD.

A SELF DENIAL BOX.

A correspondent tells us that in America it is a common thing for earnest Christians to keep a "self-denial box." When a lady trims her own hat, she puts the money thus saved in the denial box. If she does her own house work the money saved goes in If she thinks she wants a ribbon and finds she can do without it, the money for that goes in too. Men give up tobacco and other expenses, ride in tram instead of gharry, &c. Our correspondent thinks there would be more money for the Lord's work if self-denial boxes were in vogue in India.

A SAD BEREAVEMENT.

A telegram to Mr. Tinckom, Parel, tells of the death of the youngest and only remaining child of Rev. and Mrs. Webb, in charge of the M. E. Church at Khundwa. The eldest a bright, lovely boy of three years was taken about a month ago; and now the younger is summoned to the same eternal home. While the parents are comforted in the thought that, He who took young children in His arms and blessed them while upon earth, now leads their loved children unto living fountains, yet their hearts are bleeding. They sorrow; but "not as they who have no hope." For even over the newly made graves they can say by faith in God, "We shall go to them." May "the God of all comfort" sustain these afflicted parents.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p, m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder Every evening at 8.
Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, JUNE 30TH, 1888.

WHAT WILL THE END BE?

To consider not merely the present, but the ultimate effect of any measure, used to be regarded as an attribute of statesmanship. But the modern race of statesmen, for the most part, are too intent upon enjoying the emoluments of office, or intriguing for further advancement, or upon producing flashy immediate results, to take any serious thought for the future. The liquor policy of the Indian Government is an illustration of this pernicious order of things. By this policy the Government gains a present accession to its revenue by fostering or creating a vice that must ultimately seriously impoverish the masses of the people, and make them less able to support taxation. Of course the Government denies that the tendency of its action is to demoralise and impoverish the people of India, who previously to British rule were almost a nation of total abstainers from alcoholic drink. Sensible persons, however, have learnt how much value to set upon ever-recurring official denials. A denial is one thing, and a fact is another. Let the facts speak.

In January last Mr. E. V. Westmacott, magistrate of Howrah, commenced an investigation into the effects of the out-still system in the Hooghly and Howrah districts. The following extracts from the evidence are painful and instructive:—

Ratikanta Sinha: "I am the gomasta of Jogendra Sinha I live at Baniban, about two miles from here (Uluberia). The people of our village drink. Everybody drinks, even the women. The number of drunkards has increased fourfold. Boys even drink. I have seen Mankumar Chowdry, 12 years old, Jogendro Chowdry, 16 years old, being drunk. I have seen other boys also drink. There was a *mela* this year at Jangalbilash, and there were so many people drunk there that the women left the place through fear. This would not be the case in previous years." Dwarka Nath Bhuttacharjea (Guptipara): "Since the out-still has been opened here many have commenced to drink. Formerly there were not so many drunkards. Last Bhadro (during Indigo season) I saw two or four times women going to the *ghat* under the influence of liquor. Boys of 12 or 13 years of age drink. Since the opening of the out-still, stealing of fruits and breaking of locks have increased. I have been for the last 6 or 7 years employed as chowkidar under the village punchayet; never heard such things before. Now I frequently hear of thefts. Lower class people lie in a naked state while they are drunk. About 10 or 12 *rushees* from this place I saw such things yesterday."

Upendra Lal Bose (Boinchee): "I am an elected member of the Local and District Boards, and am a Zemindar. Drinking has considerably increased now. Men of all classes drink liquor. The cause of this is its cheapness. The liquor of the former distillery (sudder still system) was sold at Re 1 or Re. 1-4 ans. a bottle. Now the liquor of the out-still is sold at 6 annas a bottle; the people get it easily; so drinking has increased. I find many drunkards on the road. I could scarcely see any when there was no out-still. I have seen boys of 15 or 16 drink. I know of lower class men whose families have to starve, owing to their drinking habits."

Bhootnath Mukerjea (Jhaporda): "I am a resident of south Jhaporda. The opening of the out-still has led to the frequent occurrence of fighting and bloodshed."

Hem Chunder Ghose, Zemindar (Bagnan) "The out-still has been newly established this year. Liquor has become very cheap owing to its opening Prices range from 3 to 8 annas a bottle. This year I have dismissed 10 servants for drinking. The wives of many of my ryots have complained to me that their husbands snatch away from them their rice for drinking purposes, and return home in a naked state and dance about and beat them. The son-in-law of Chinta Dooly became mad from the effects of drink."

Gopal Chunder Ghose (Maju): "I am a native doctor. At night while I remain in the dispensary I always hear drunkards making a noise. Last year I did not hear such noise. Have seen many boy drunkards of 12, 14, and 16 years of age."

The President of the Hari Sabha, *Singurh*, said the spread of drunkenness had led to an increase of women of abandoned life, and had demoralized the tone of society, of which he gave illustrations.

Many witnesses during Mr. Westmacott's inquiry testified to the great increase of assaults upon women by men, owing to the spread of drinking habits (see the *Bengalee*, January 7th to February 25th).

Evidence from a different class of persons was taken by the Bengal Commission in 1883-4. The facts recorded were similar. But the extension of the out-still system was persisted in, as the inquiry held by Mr. Westmacott shows. Here is some of the testimony given in 1883-4:—

A. W. MacDonell, Superintendent, Serajgunge's Jute Company, Limited, District Pubna: "I have resided at Serajgunge for 11 years, and for most of that time have had charge of a large business, which has brought me into contact with every class of natives. In the local jute mills alone we employ daily about 3,500 workpeople, and I have for years been able to observe on them and on others the working of the present system. The consumption of liquor, especially cheap liquor, has increased enormously (more than doubled itself) in the past five years. No man in this part of the country *requires* to or *does drink* liquor *for support or nourishment*. From the lowest coolie to the richest zemindar they drink solely for the sake of getting drunk, and always get drunk when they drink."

W. B. Hudson, General Secretary, Behar Indigo Planters' Association. "The upshot of the enquiries I have made amongst the planters, and of my personal observations during a residence of 20 years, is that drunkenness has greatly increased during the last few years. I attribute this principally to the fact that twenty years ago, and up to a few years past, it cost a man four annas to get drunk on spirit. Now he can make himself dead drunk, *thik nissa*, as it has been expressed to me by a 'habitual' for *one anna*. Also by the fact

that whereas it used to be most difficult to get spirits anywhere except at the distilleries, it can be now be procured within reach of nearly every hamlet. It is not necessary for me to give my opinion as to the effect on the people of this province. It is needless to ask what the effect will be on people (who only drink to get *dead drunk* if possible) of placing the means of intoxication within their reach. Government is at the present moment placing it within the reach of every man, however poor, to *contract the habit of drinking*. This should not be."

Arthur Lacely Harman, Manager, Jatpore Indigo Factory, Chupra: "The drinking has specially increased among Noonias, Kahars, Dosads, and Chamars. These people almost all occupy some land. The inhabitants of the villages I hold in farm obtain their livelihood chiefly by extracting the saltpetre from the earth. They sell this to the refiner, and spend the proceeds at the liquor shop, which is situated conveniently close."

Rev. Thomas Evans, Baptist Missionary: "Now that so many from all classes have taken to drinking, it is no longer regarded as a *social disgrace* to any caste or class to drink. Much of this is due to the fact that the people regard the trade as one which is patronised by the Government, and they think that if the 'Sirkar Bahadoor' approves of it there can be no disgrace about it. They further suppose and say, that this is one way to show their loyalty to the Government, and again and again I have been told that those who sell it and those who drink it are the 'Khair Khwas of the Sirkar' while it is often added—*'Jo humlog daroo na banawen aur ryot log na piven to Sirkar ka khajana kaise bhare?'—i.e.*, 'if we did not make daroo and the people not drink it, how would the treasuries of the State be filled." In fact the close connection of the Government with the trade, and the fact that it is sanctioned and ratified by special licences from the Government, and pushed on by Government officers, has given the trade a kind of *éclat* which has done away with the old salutary feeling that *drinking was a social disgrace*. No man is now put out of caste for being drunk and as the *offence* of the vice has been swept away, it has become most common and popular."

C. S. Metcalfe, Additional Commissioner of the Patna Division: "The Brahmins, who worship Durga or Shib, now find in their scriptures sanction to the use of spirits. Water from the hands of Dosadh takes away caste, but not so spirit, which has been purified by the deity. Mahomedans, again, whose religion forbids drinking, no longer are the true sons of Rechab, and drink openly."

Rev. H. Onasch, G.E.L. Missionary, Ranchi, District Lohardugga: "Having been now for more than seven years here, and having plenty of opportunity to see the natives in their villages, I with a sorrowful mind, state that drunkenness amongst Christians, Hindus of all classes, and Mussulmans is increasing rapidly Referring to the native Christians of my own Church here, I will prove my assertion from the annual statistics since 1880, viz.:—

"In 1880, amongst 29,000 Christians: habitual drunkards 41, moderate drunkards 163.

"In 1881, among 30,000 Christians: habitual drunkards 79, moderate drunkards 163.

"In 1882, amongst 30,000 Christians: habitual drunkards 61, moderate drunkards 356.

"In 1883, amongst 30,000 Christians: habitual drunkards 250, moderate drunkards, 274.

"Though we missionaries have done our utmost to check the evil, and though we have been successful in many cases, yet we have not been able to obtain a satisfactory result. Now if people under the Word of God and under Church discipline show an increase of drunkenness, how much more will this be the case with those who are under no obligation whatever; and it is indeed deplorable to observe how drunkenness affects the non-Christian Kols both in their moral and material condition. They are daily to be found in large numbers drunk in their houses, in the public places of their villages, such as the weekly village or town bazaars, near Government distilleries, and on the roads."

Rev. F. Bohn, Anglican Missionary, District Lohardugga: "I have observed of late years a decided increase of drunkenness among the people. There has been some increase of drinking among native Christians, especially in villages where outstills are situated. I consider the situation of these outstills is frequently objectionable. In one case an outstill has been fixed in a Christian village, in spite of the remonstrances of the people."

"What will the end be?" if we allow this out-still system to continue—this system of selling to the highest bidder the right to demoralize and pauperise the people—is a question of grave import to all who desire the well-being of India. Members of the Government may say—"am I my brother's keeper?" but that is not the language that the Christian Churches of India can adopt. We must protest. We must make our rulers feel the enormity of their action. We must have a change from this opportunist, this paste-board statesmanship, to administration founded upon thoughtfulness and principle.

NOTES AND COMMENTS.

THE Lord hath done great things for us, *whereof* we are glad.

THAT good work can be done in this country by men living in a humble style, on a small income, is a fact which the late revered and lamented Editor of this paper lived to demonstrate. It is a fact too, that has received increasing attention in various quarters of late, and if we mistake not is destined to receive still more. Last November Rev. J. Gelson Gregson sent out the first of a band of lay evangelists, which he hopes to form, at a salary of £60 per annum. He has since founded an appeal in a London Christian paper for more such volunteers on the ground that this first one is a success. More recently still, the "Church Army," a band that in England does good service among the poorest classes, has sent two members to Amritsar for Native work. The English Wesleyans are also preparing to extend their system of "Joyful News" evangelists to this country. Other workers on the same lines are being brought out by other societies, or coming on their own responsibility as individual workers. The following particulars, which we can authenticate, as to how a missionary really does live, an ordained missionary, will interest those who are concerned about the practicability of Europeans living in humble style in India. Premising that his rent is paid from mission funds, and that the amount he spends on his personal necessities does not represent the amount of his actual income, the balance being expended on the payment of native helpers, tracts and other expenses connected with his work. We ought also to add that he has been several years in the work. Ten rupees per month provides his food, ten rupees pays his servant, five rupees suffice for clothing and sundries. His bill of fare is for *chotihazri*,—cocoa, chapattis, and plantains. For breakfast,—potatoes, fish or some meat dish, chapattis, mangoes or plantains. For dinner—curry and rice with pickles, chutnee and chapattis and a cup of cocoa. Who will venture to say that a healthy man would be injured by such a bill of fare as the above, and with the income of Mr. Gregson's evangelists he would still have a respectable margin for contingencies. It is impossible to doubt that there are in England and America numbers of saved working men, who have the gift of an evangelist, who if the call were sufficiently loud would come out to preach the simple gospel to the Natives of this country in those districts where the present missions are fearfully undermanned.

WE are constantly receiving applications from Native Christians and other poor members of the Church of Christ for free copies of the *Guardian*. We do not always feel able to respond to these requests as our free list is already sufficiently long. But if these good brethren like to make a little expenditure of time and effort they can earn for themselves a copy of the *Guardian* weekly. To every one who will obtain four new subscribers we will supply a copy entirely free, and for two new subscribers a copy at half price. Handbills and specimen copies may be had. Agents and canvassers are wanted in every town in India. Write to the Manager, Tardeo, Bombay.

AT the Annual Social Meeting of Darjeeling Union Chapel [Rev. H. Rylands Brown, Pastor] a Christian officer spoke of the importance of Christian work among the British soldiers in India. Speaking of the trials and temptations which Christian soldiers have to encounter he said, "There is a Scripture that says 'They that will live godly in Christ Jesus shall suffer persecution.' Of none is this more true than of the British soldier. From the instant he makes profession of his faith he has to face a white hot fire of persecution such as few of you know aught of,—a persecution of sneering word and hurtful deed, and still worse of abused authority. I know it, but could not describe it, and shall not attempt to do so. There are, thank God, many Christian soldiers who have lived through it, and come out as refined gold; but alas, there are too many who have failed, whom perhaps a word of encouragement had led to persevere and to win the crown of him that overcometh."

While we earnestly desire to spread the Gospel among the Natives of this country, let us not forget the British soldiers who need our sympathy and help not less. Coming as mere boys, in many instances, away from home and friends, they find themselves at once confronted by untold temptations, and many of them grievously fall. We rejoice in all the work that is carried on in the different stations for the benefit of our soldiers and would be glad to see it greatly developed and increased.

Do all the good you can,
In all the ways you can,
To all the people you can,
As long as you can.

GOD'S OWNERSHIP.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts."—Mal. III, 10-12.

Two lessons for us are prominent in these verses, lessons which the Israelites needed to learn when the prophet Malachi spoke to them at the bidding of God, and lessons which we in these latter days need not less. The absolute right which God has to the service of His people—and the exceeding blessedness of acknowledging God's ownership and submitting fully to Him.

The Israelites had not fully recognised God's authority over them, they had not completely realised His sovereign right, and so they regarded their unfaithfulness to Him as a minor offence. They had offered the maimed and the lame for sacrifice, instead of the choice lambs of their flocks; yet they said wherein have we robbed thee? They had rebelled and murmured against the Lord, yet they said what have we spoken so much against thee? Failing to own God's authority, they had kept back their best from Him and so had missed the fullness of the blessing which He would have bestowed had they fulfilled His conditions We find this illustrated again and again in the history of the Israelites. It was not the will of God that they should wander forty years in the wilderness. It was not His will that they should be defeated and flee before their enemies. Had they yielded fully to their Divine Leader their pathway would have been crowned with blessing and victory all through. Grieved at their backsliding the Lord exclaimed: "Oh that my people had hearkened to my voice and that Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries." The Lord's hand was not shortened that it could not save but His blessing was kept back through the waywardness and rebellion of His chosen people.

And yet, after all their unworthiness, God still spoke to His people in love. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." They had changed, they had been wandering, and fickle in their affection; He had loved them with an everlasting love and His mercy toward them had not changed. While Israel merited nothing but anger and just retribution at the hands of God we hear Him speaking still in tones of love "Bring ye all the tithes unto the storehouse," ..... (after all your sinfulness) "and prove me *now* herewith" ...."if I will not open you the windows of heaven and pour you out a blessing."

Bring ye all the tithes. The words of the prophet echo down through the ages with as much burning force to day as when they were first uttered. God has a right to ask this at our hands, for all is His. His for he created us and gave us all we have, but doubly His since His Son has purchased again the right of possession over His wandering children with the price of His own blood. And yet how many of these purchased ones shrink back from making a full surrender. "Ye are not your own" said the Apostle, for "ye are bought with a price."

We too have surely cause to praise God for his unchangeableness. That in spite of our unworthiness we are not consumed. Doubtless we too have missed many a blessing and sustained many a defeat through a lack of perfect submission to God and acknowledging his absolute ownership over us. Let us now fulfil His condition and bringing all the tithes into His storehouse claim the promised blessing.

What a rich fullness of blessing the gracious Father has in store for His humble consecrated children. "All nations shall call you blessed, for ye shall be a delightsome land saith the Lord of hosts."

C. E. A.

BOOK NOTES.

The current volume of the Indian Female Evangelist (London, Nisbet) is full of instruction for all who are interested in the condition of the women of India. It is the record of the Indian Female Normal School and Instruction Society, both of the workers in India and their helpers at home. Rev. F. R. Wynne, M. A., contributes a series of "Prayer Union Papers." Under the title of "Our Work and the Workers," are reports from the different districts. Many of these are full of encouragement. The articles by Miss Keay of Lahore on "Native Christian Girls' Schools" are useful and instructive, howbeit we do not quite agree with all her conclusions.

Teachers and Taught, a collection of essays on Educational topics, many of which have already appeared as leading articles in the Madras *Educational Record*. Written in the intervals of teaching these essays ought to be of practical use embodying as they do the result of experience. Schoolmasters and teachers should find many useful hints in these pages. The first essay on the teacher and his art is very suggestive and urges the importance of the schoolmaster being invariably a man of high moral principle and exemplary life. This book may be ordered from 6, Waterloo Street, Calcutta.

We have received the 28th Report of the Madras Branch of the Christian Vernacular Education Society for India. The work is progressing but Government grants being less than formerly, an increase in contributions for the work is needed. A catalogue of the useful books on sale at the Depository is appended.

The Madras Religious Tract and Book Society is still carrying on a good work in circulating books and tracts in the vernaculars. The natives appear to appreciate the efforts made on their behalf. Of the demand for one kind of literature the Report says—"The Short Papers for Educated Hindoos are appreciated more than ever. There is such a demand for them from all quarters that I feel it impossible for me to meet it with the limited supply that I get."

The Christian Vernacular Education Society has reprinted in a cheap form Sir W. W. Hunter's essay, written about seven years ago on "England's Work in India" This is too well known to need any further commendation.

BISHOP WILLIAM TAYLOR'S EXPLANATION OF HIS WORK.

In the course of his long report to the General Conference, Bishop Taylor spoke as follows in vindication of his special lines of work.

My duty in regard to the Liberia Conference was plain enough—simply to administer for the Missionary Committee as others of our bishops do in foreign mission fields. That alone was considered so perilous that in a period of a half century but two of our venerable bishops dared to approach the Liberian coast, and never slept one night ashore; but while holding Conference sessions in the daytime spent their nights well out at sea in ships chartered for their service; yet both of them took a portion of "the deadly fever" and suffered sadly from its effects.

Friends and foes predicted that I and my deluded followers would be dead in three months. I could not contradict them, but put my life into it and went forward in the name of the Lord. The Lord Jesus had confidence in me and led me by the hand. The loving Holy Spirit has indeed been my guide and comforter. The eternal Father was as really present with me as the stars that nightly shone in my face, sleeping all the time as I did in the open air. Glory to God the Father, Son and Holy Spirit!

The missions which under God I founded in India and South America were self-supporting from the first opening; but going among naked, barbarous nations, not in a position to appreciate either educational or gospel work, I knew from the start we should have to build tents, like Paul and Barnabas, or its equivalent in some productive industry. So it was arranged before I left New York that, through the liberality of our fellow-workers at home, our transit supplies should extend to the development of adequate indigenous resources, and instead of having to turn aside to secular employment for a living, we would combine a variety of industries with the study of books, and thus from the fruits of our legitimate work procure at an early day ample supplies of wholesome food, and later on marketable products to exchange for our needed imports. I am more and more convinced that the industrial department of education for those nations is essential.

"Too bad for learned ministers to waste their time in the use of tools and implements."

Well, they have to spend years in learning a native language before they can begin to preach, and need vigorous exercise for their health, and familiar intercourse with the common people to learn their language and real life. But while we take out some learned ministers, the large majority of our workers in Africa are fresh from the farms and workshops of our own country, and go to devote to God and to His sable sons their knowledge and skill in said industries as well as to proclaim the gospel message. This field therefore opens a wide door for thousands of consecrated laymen and women who could not otherwise get into foreign missionary work. * * * * I am working officially and with a will to plant Methodist Churches far and wide, and my most disinterested committee of men and women are helping me because they want to do so and because their Methodist loyalty and heroic sympathies bind them to do it. If it shall be the pleasure of this General Conference to adopt the Transit and Building Fund Society, with its constitution and workers, then they will constitute a part of our regular system, amenable to the General Conference.

Why not work under the Missionary Committee?

1. My methods are so diverse from theirs that the two can't be mixed up in the same office any more than can a coal yard and milliner's shop.

2. I am informed, on high official authority, that my methods are wrong; and that I am deceived and am deceiving the people. They would not, could not, be responsible for what they consider my idiosyncrasies. What then? Why, down with the brakes! So, instead of freedom at the front, to be led by the God of missions, I would be under the command of good men nine thousand miles in the rear.

If it shall be the pleasure of this General Conference to re-appoint me to Africa for the next quadrennium I shall be ready (D V.,) at an early day to resume my work in that most difficult and perilous field, "not counting my life dear unto me," so that I may fulfil the great trust committed to me.

ANGLO-INDIAN EVANGELISATION SOCIETY.

THE Directors of this Society have requested the Rev. Isaac F. Row to act as Secretary and Treasurer of the Mission in India, as I have been led to return to Native Mission work. Mr. Row needs no introduction, as he is well known in many parts of India as a successful evangelist, and has already been Secretary for the Madras Presidency.

I have had nearly six years of happy connection with this mission to our scattered European population in India, and am resigning not from any diminished interest in the work, but from a sense of obligation to the heathen. Having come to India in 1872 as a *missionary*, and knowing Hindi and Urdu, my wife and I are glad to be able to fill for a time the place of missionaries going home on furlough, feeling that the English work might be left to others not knowing the language of the people

In thanking those who have so generously contributed to the Society's funds in India during past years, I would like to commend the work to their continued sympathy and liberality. Through the Divine blessing the mission has been considerably extended and this result has been largely achieved by the help of Indian subscriptions, which amounted last year to over Rs. 6,000. The annual report shows the nature of the work done and records instances of blessing to souls through the instrumentality of the Society's evangelists. The operations of the mission extend from North to South India, and from Assam in the East to Quetta and the Kojak Pass in the West, where the new frontier line is now taking our troops and railway men.

Old subscribers are continually going home, and we trust that those who know something of the work and its value will help by interesting others and thus gaining new friends. Contributions may be sent to any of the evangelists, whose addresses will be found in the Report—or to the Rev. Isaac F. Row, Bangalore.

H. G. DE ST. DALMAS,
Friends' Mission,
Sohagpur, C.P.

20th June, 1883.

Rev. C. P. Hard delivers three lectures this week in the Methodist Church, Jubbulpore. On Tuesday upon "Our New Bishop, J. M. Thoburn, D.D., and his field, India and Malaysia." On Thursday,—"Our Founder, William Taylor, and his present field as Bishop of Africa." On Saturday—"A bird's eye view of the World-wide work of the Methodist Episcopal Church and its Missions."

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

COTTON DUST AS FOOD FOR COWS.

To the Editor of the "Bombay Guardian."

SIR,—I have been told that large quantities of cotton dust are sold at cotton factories in Bombay for food for cows, such as is sold for manure in England. The cotton dust is said to be given to the poor animals by their owners as "bran-mash." Can any of your readers inform me what effect the use of such refuse as food for cows has upon the wholesomeness of their milk?

Yours,
ONE WHO WOULD RATHER NOT BE POISONED.

INFORMATION WANTED.

To the Editor of the "Bombay Guardian."

SIR,—Your last issue clips from the *Witness* the statement that the Calcutta Missionary Conference had "much rejoicing" over the recent Repeal Resolution in Parliament. This suggests the query,—What has the Bombay Missionary Conference ever said upon this great moral question? While the Government license of vice has been carried on unblushingly around them, while the churches which they represent have been crying out so loudly, while the evil has been one of the greatest barriers to Missionary labours,—what expression has been given by your Missionary Conference in Bombay? If any such action has been taken, I do not think it has been published. Perhaps it is the oversight of the *Guardian* in not reporting the utterance of the Conference. Or it may be my oversight not seeing the report. If so, please pardon,

Yours faithfully,
A CONSTANT READER.

Anent the letter of Mr. Kane entitled "Personal Testimony" which was published in our issue of June 9th, another correspondent "A Native Christian" sends us a lengthy epistle. If he had signed his name to it we would have printed it, but in common fairness we cannot permit anonymous criticism in such a case. He gives some instances to show that all native Christians have not the same record of friendly equality with the European missionaries that Mr. Kane says he has, and asserts that a good deal of race antagonism and European superiority is displayed at times even towards regularly ordained Native ministers. Doubtless a little more of the Spirit of Christ is needed in some cases.

Here and There.

THAT Japan offers increasing opportunities for Christian testimony can be proved by the fact that the penny New Testament has been adopted and ordered to be read in all the schools throughout the Empire. The dim rushlight of the Meneius and Confucius code of morals, called "Filial Piety," has given place to God's peerless Book, and many are led to see and feel that "God, who commandeth His light to shine out of the darkness, hath shined into their hearts," and their desire is that their light shall so shine as to convince others that it *is from above*, and not from *beneath*, and that a greater than the Chinese sage is its author.

A little boy (son of a distinguished Hindu), who had been taught in the mission school, said to a devotee, who came to his father's house to beg for food, "I cannot give you rice; ask the house." The devotee answered, "Why should I do so? It cannot give me anything." "Then," said the boy, "ask the tree," pointing to a cocoa-nut tree. "That cannot understand me, if I do," was the reply. "Then ask Juggernaut, whom you worship," continued the boy; "he will understand as well as the tree, because he is wood." The poor devotee walked away, bearing this sharp and sensible rebuke as well as he could.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God's own people. No amount of outward prosperity, no increase of numbers, no new and attractive forms of worship can possibly make up for, or take the place of, the faithful conformity to the whole will of God on the part of those who are called by His name. The sooner the ministers and churches recognize this fundamental truth and necessity, and bend all their energies toward the bringing about of such a revival, the better it will be for the church as such, and the speedier shall we all reach the desired end of seeing ungodly and sceptical unbelievers brought under the power of the gospel.—*Independent.*

A home missionary in America visited a godless town out west where no one was found willing to give him a lodging for the night. A rum-seller told him that he might sleep under his counter. It being the only available place, he accepted it, and laid himself down, greatly comforted by these appropriate words: "Though I make my bed in hell, behold thou art there."

In the time of grape-gathering (in Austria), Wilner (colporteur) sold a Bible to a wealthy woman, who bought also ten New Testaments for the workers in her vineyard, and then called them round her to hear the colporteur read from the Book. He chose Isa. xi. 10, and spoke a word to them of the "root of Jesse;" then with prayer and blessings given and received, went on his way rejoicing.

Large legacies, amounting in all to £60,000, have been left to religious and charitable institutions by the late Mr. Dennis Crofton, of Dublin. The benefactions include £10,000 to the Episcopal Church of Ireland, £10,000 to the British and Foreign Bible Society, and £15,000 to the Church Missionary Society for Africa and the East.

A Missionary was giving an address on mission work in India the other day, and a lady in the audience was so moved by his appeal that she put a valuable gold ring in the plate to help his glorious work.

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From Marseilles—Mr Nelson.

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Per P. and O. Str. *Clyde*, June 26th.

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